1r Leitner L-3 (1866-93) 1893? AV3 Dard AV3

He fired off his gun, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Harginn," which had swallowed a large Markhor with the exception of his horns! There was the porcupine out of whose mouth protruded the head and horns of the Markhor!! My Ghilgiti, on the contrary, said that the Harginn was a great snake "like a big fish called Nang." Perhaps, Harginń means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astór.

7.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Kô."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in herds of ten or twenty and track game which they bring down, one herd or one Kô, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch touched one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and sucked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and game.

* This is undoubtedly the *canis rutilans*, a species of wild dog, which hunts in packs after the wild goat, so numerously found in the high mountains round Gilgit. The snow-ounce also pursues it. Dardistan, specially Hunza, is the paradise of the ibex, the wild sheep, including the *ovis poli*, and the red bear.

The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (sometimes like that of Cain) among all members of the Dard race, and, at once, distinguishes them from Pathans, Affghans, Kashmiris, and others. The beautifully-knit stockings are also a Dard art and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Celtic brass brooches of the women, and the family axes of the Hunza-Nagyris denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white giant vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the main volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 47 folio pages.

4: Biddulph G-3 (1873-1878) 1880 ~~AU1 Afghanistan AU1~~
AV3 Dard AV3

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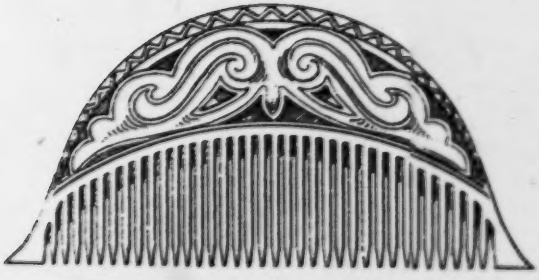
PESHAWEZ



CHITRAL COMB

[facing p. 74]

~~18: Biddulph G-3 (1873-1878) 1880 AVJ Afghanistan AVJ~~
4 AV3 Dard AV3
Burushi AV7

B 291 D 291 and front with silk embroidery. When first put on, the sleeves, which are very full, are crimped in minute folds right up to the neck, giving the wearer a clerical appearance. In the Indus Valley about Shinkari, the men wear turbans and tight-fitting clothes, and retain the curious leather leg wrappings called "*Towti*," mentioned by Mr. Drew, which are peculiar to the Shina-speaking tribes, and the Torwal and Bushkar tribes of the Swat Kohistan. They are often called "towti-bads" or "towtching" in consequence, by their neighbours. In Chitral, boots of soft leather are worn. The women wear wide trowsers, over which is a loose chemise of coarse-coloured cotton stuff, fastening in the middle at the throat, and coming down to the knees. The opening is held together by a circular buckle, from which hangs a curious triangular silver ornament called "Peshawez," that varies in size according to the circumstances of the wearer. Round the neck are generally one or two necklaces of amber and coloured beads. The wealthier wear necklaces of silver beads with oval silver medallions, and a piece of cornelian or turquoise set in them. In Chitral, Wakhan, and Sirikol the men wear very small scanty turbans. In Gilgit, Astor, and the greater part of Yaghestan the rolled woollen cap mentioned by Mr. Drew is commonly worn. The women also wear a loose woollen cap, generally of dark colour. In the Shin caste unmarried women are distinguished by a white cap, which is never worn by married Shin women. Both men and women wear numbers of charms, sewn in bright-coloured silk, and suspended from the cap or dress by small circular brass buckles. Some of the buckles are very tastefully worked. A curious kind of cloth is sometimes woven out of bird's down. That of wild fowl and of the great vulture (*G. himalayensis*) is most generally used. The down is twisted into coarse thread, which is then woven like ordinary cloth. Robes made of it are very warm, but always have a fluffy uncomfortable look, suggestive of dirt. They are only made in the houses of those in good circumstances. The pushm of the Ibex is also in great demand for warm clothing, but it never seems to lose its strong goaty smell.

D 291 301 D 286

D 302 The men when young shave the whole top of the head from the forehead to the nape of the neck; the hair on both sides is allowed to grow long, and is gathered into a single large curl on each side of the neck, and the beard is kept shorn. This fashion has also been adopted by the Baltis from the Dards. Young men of the better class only shave

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard Av3

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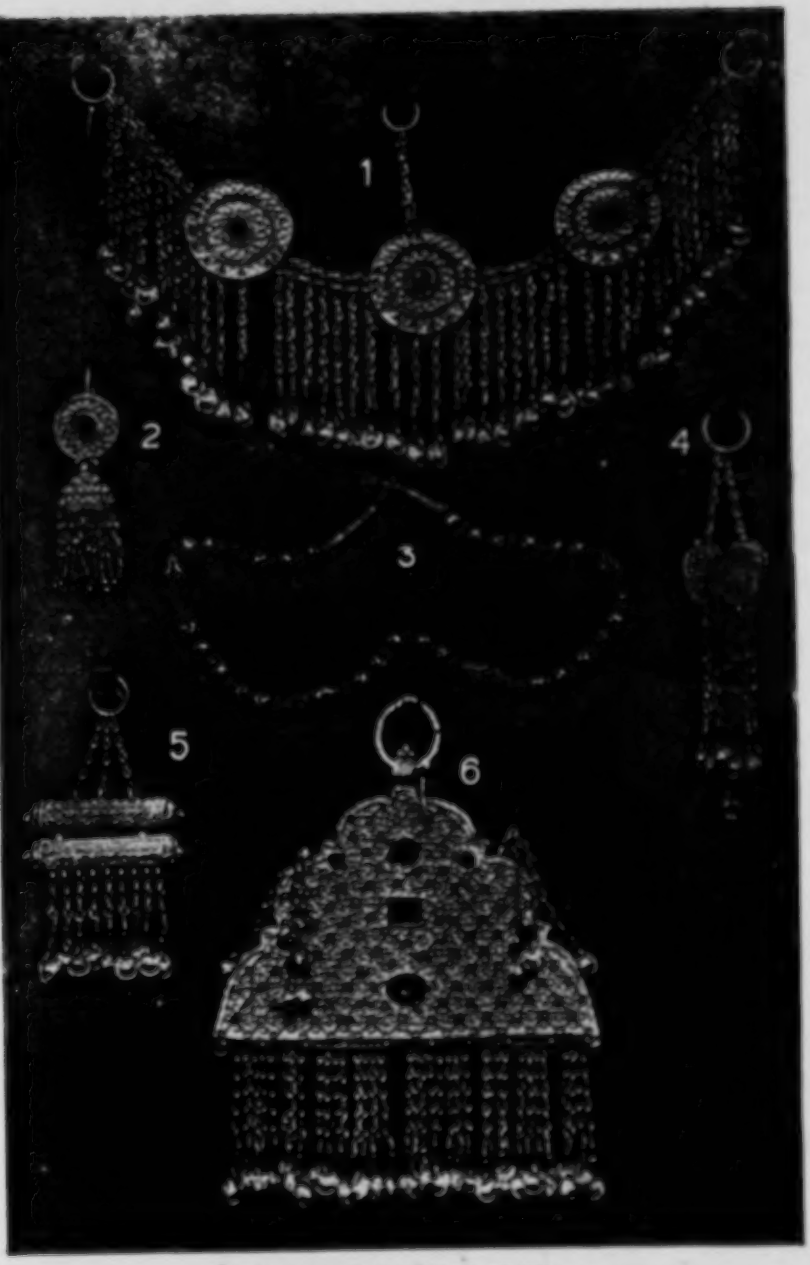

ORNAMENTS WORN IN GILGIT.

1. HEAD-DRESS—FRINGE WORN HANGING OVER FOREHEAD.
2. EAR-RING. 3. GOLD BEAD NECKLACE. 4. SCISSOR-CASE.
5. AMULET-CASE. 6. BREAST ORNAMENT.

[facing p. 208]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Dard AV3

000 when called on, and who did excellent work. Had the country been held by Pathans a small force could never have done what ours did, we should have lost dozens of officers and men on the line of communication, and the real trouble would have begun when the final successful action gave us access to the heart of their country. The characteristics of the two races could not be more dissimilar.

301 An incidental proof, if one were needed, of the 174 connection of the Dards with an Aryan race is to be found in the ornaments worn by men and women. These are of gold, silver, or brass, many being of rather debased design, overloaded with filigree detail. But some of the designs are remarkable and interesting. The brooches worn by all classes are discs of metal with a large hole in the centre crossed by a pin, and are identical in design with the fibulæ so common in Scotland and among the ancients. The necklaces of round and oblong beads, one of which in gold is figured in the plate of ornaments, are curious. The beads, more especially the long ones, are practically replicas in metal work of beads in coloured clay at least two thousand years old, dug up on the site of ruined Buddhist cities in India. So marked a persistence in designs would go far to prove a connection between races employing them in the common objects of everyday use.